

TURK OF RESSON WITHOUT EQUAL

Dr. A. J. Vining of Toronto Describes Heinous Crimes Against Armenians.

Turkish oppression upon Armenia has created the bloodiest, most atrocious, most unchristian chapter in the world's history has ever known, according to Dr. A. J. Vining, field secretary of the Armenian relief fund, a speaker at last evening's service at St. Paul's Anglican cathedral. His vivid, dramatic recital of the heinous crimes of the Sultan's troops against the long-suffering Christians came as a plea to help care for the orphaned children of this shattered Christian nation.

Down through the ages, the Christ-loving, Christ-living Armenians had suffered at the hands of the Turks. At the end of the 19th century Gladstone became their champion. But before long the Turk was back at his persecution, seeking to wipe out the Armenian nation. The Young Turk movement of 1908 has momentarily halted death and devastation in Armenia.

When came the world war, Great Britain, France and Russia, fighting for their own existence, were forced to man guns in their own defence. Armenia was forgotten for the time by the civilized world. The moment had come for the Turk to strike. And in a manner which he little dreamed of, atrocities which have blackened the pages of ancient or modern history, the Turk set out to wipe from the face of the earth every male Armenian who was old enough to don a uniform to fight for the Allied cause.

Crimes Atrocious. In this horrible desire the Mahomedan beast was successful. But he was not satisfied. For the time, the Turk set out to wipe from the face of the earth every male Armenian who was old enough to don a uniform to fight for the Allied cause. In this horrible desire the Mahomedan beast was successful. But he was not satisfied. For the time, the Turk set out to wipe from the face of the earth every male Armenian who was old enough to don a uniform to fight for the Allied cause.

Tells of Relief Work. Dr. Vining told of the work undertaken at the Georgetown farm for Canada's quota of Armenian children. His talk of the fine, healthy Canadian citizens who were being brought up there, children who a few years ago were starving, hungry Armenian waifs, was a heart-touching recital. The organization seeks to bring more of these boys to Canada and train them at Georgetown and it was for this purpose that their field secretary came to St. Paul's last night to plead for financial assistance for the work.

IDEAL CONTRITION HAS FOUR TRAITS

Sorrow For One's Sin Must Be Internal, Supreme and Universal.

Perfect contrition may be divided into four traits, all of which are vital to ideal penitence. Rev. Fr. Powell asserted in his sermon on the sacrament of penance at the 9 o'clock mass at St. Mary's church Sunday morning.

Sorrow for one's sins must be internal, supreme, supernatural and universal.

"Penance is a sacrament instituted by Christ for the remission of sins committed after baptism," Fr. Powell explained. "Christ gave to his ministers the power to forgive sin, this power to be exercised only in the tribunal of penance."

"The church confers this power on her priests, exercising it when the disposition of the penitent is such that it establishes a moral certainty in the mind of the confessor that he is sorry for his sins. The penitent must make a sincere resolution not to commit those sins again."

"One of the four requisites to a good confession is that contrition must be internal. The mere repeating of an act of contrition will not suffice. True sorrow comes only from the heart. This does not mean that sorrow must be necessarily emotional but the penitent must be sincere in his regret for having offended God."

"Sorrow for sin must be supreme. It must be greater than any mental anguish possible from a worldly affliction. Often the confessor will request a penitent to repeat some sin of his past life to render this supreme sorrow surer."

Supernatural Sorrow. "Sorrow must be supernatural. One must be penitent for having offended God. No natural motive is sufficient for contrition. It is not sufficient to be sorry because through sin a business position is lost. Failures in the natural order are dwarfed by indignity heaped on God by one sin."

"Sorrow must be universal. It must extend to all mortal sins committed since the last confession. This is true for venial sins, although they can be forgiven in other ways than through sacramental penance."

"A true act of perfect contrition takes away the guilt of mortal sin," Fr. Powell expounded, "but there remains the obligation to present oneself before the tribunal of penance to receive the sacrament. Our Lord will grant absolution when there is no possible chance of going to confession."

"Amendment in our lives is a moral sign that confession has benefited," Fr. Powell asserted. He pointed out that contrition not only implies sorrow for having offended God, but also a resolution to not only avoid sin, but to keep ourselves away from the immediate occasions of sin as well.

"If we deliberately place ourselves in the path of sin then our guilt is as grievous as if we had committed that sin."

TO PROBE ALLEGED COMBINE. Canadian Press Despatch. Ottawa, Oct. 26.—D. Campbell, K.C. of Winnipeg, has been appointed commissioner to investigate an alleged combine among certain retail coal dealers in Winnipeg. The appointment follows on a formal application for an inquiry received by the registrar of the combines investigation act.

FRIENDLY TALK TO FRIENDS IS DR. MORGAN'S MESSAGE

Noted Preacher Brings Message To London During Saturday Morning Visit.

RENEWS FRIENDSHIP

The visit of Rev. Campbell Morgan, D.D., well-known English divine, to St. Andrew's Presbyterian church for a brief service at 11 o'clock Saturday morning turned out to be just what it was intended to be—the visit of an old friend to old friends. That fact was made manifest in a half-dozen different ways.

It was first manifested by Rev. D. C. MacGregor, D.D., pastor of St. Andrew's, who recalled what great pleasure and profit the congregation had had in intimate association with Dr. Morgan during his ten-day mission just one year ago. That pleasant and profitable association was emphasized by Dr. MacGregor by two secondary comments.

"In conversation with Rev. Clarence Mackinnon, D.D., moderator of our Presbyterian general assembly, whom we heard at our anniversary services," said Dr. MacGregor, "he told me that we would never know the uplift Dr. Morgan's missions in Canada had been to the Presbyterian church, and to the whole Christian church of the dominion for that matter."

"The large congregation here assembled this morning in a busy city at perhaps the busiest hour, composing as it does businessmen, as well as women from the homes," continued Dr. MacGregor, "is eloquent testimony of our personal feelings toward Dr. Morgan, and our deep appreciation of all that he has meant to us since his mission here last fall."

Glad of Visit. The fact of friendship renewed was manifested by Dr. Morgan himself, who spoke of the genuine gladness it gave him to visit St. Andrew's again. "I appreciate very much," he said, "the welcome you have given me. When I stepped off the train just a few minutes ago I don't know how many cars were waiting to drive me to the church. I must admit, however, that just for a moment, on such a beautiful day, there came to me the temptation to take one and drive out into the country, but when I thought of you here, my friends, waiting for a message from me, I came and here I am."

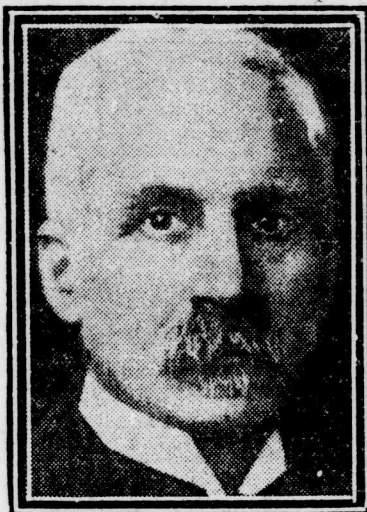
But perhaps most of all among the manifestations of the central fact of friendship with friend again was the address, it would not be called a sermon, delivered by Dr. Morgan. It was most personal and intimate. It was frequently punctuated by particular statements prefaced by the almost fatherly "Dear brethren" and "dearly beloved." It seemed that Dr. Morgan was speaking only to those people, his friends, who were gathered within the four walls of St. Andrew's to hear his message. At any time and to others after that.

Selecting his text from John 1:1, "After these things Jesus manifested Himself to the disciples—and in this wise did He manifest Himself," Dr. Morgan traced the sequence of Jesus' manifestations on that occasion beside the sea of Tiberias so graphically depicted by the disciples John.

The First Manifestation. The first manifestation drawn from the chapter by Dr. Morgan was that of Jesus standing on the shore interested in fishermen fishing. He told the disciples, who had been out all night fishing and had caught nothing, to throw out their nets on the right side of the boat. The result was such a heavy draught of fish that the boat began to sink. Thus, too, does Jesus manifest Himself to fishermen, businessmen and women of the home.

The second manifestation was that of Jesus waiting on the disciples by building a fire on the shore and cooking a breakfast of fish for them. Dr. Morgan drew attention to the fact that Jesus' action on this particular occasion did not constitute a sacrament, as was shortly to follow, but "only an ordinary meal for tired men." Thus in those who render service to others does Jesus manifest Himself today.

The third manifestation was that of Jesus looking out over the world and His church, and talking to the people as focused in Peter. In asking Peter as to his love Jesus did not



BEHIND PRISON BARS.

Amelius Jarvis, Sen., Toronto broker, who was sentenced to six months in prison and with Peter Smith was fined \$600,000 for conspiracy against the province of Ontario.

use the same word as did Peter in his reply. The Greek word used by Jesus meant devotional love. Peter, not feeling he could rightly use such a word, used that which meant emotional love.

Complete Surrender. "Peter's love for Jesus was the kind of love we fall into," pursued Dr. Morgan. "It was merely love of the emotions. You can't live on that kind of love. Emotional love must climb through intelligence and develop into a love of full surrender and into a love of complete devotion. Thus also in those who love Him devotedly and not alone emotionally and who devote their lives to His service does Jesus manifest Himself today."

"Jesus manifests Himself today in the embodiment of all things you women of the home may deem menial and trivial. Home! You can build a home, men, and furnish it, but you can't make a home. Home, thank God for it, consists of lighting fires, cooking meals and dusting rooms and all the rest."

Dr. Morgan closed his address with an eloquent and earnest appeal to the men of business and the women of the home to draw from Jesus' manifestations of Himself, the rules of conduct and service here on behalf of Christ, of home and country.

BIG VESSEL SINKS IN DETROIT RIVER

Ore Steamer Goes Down After Crash in Heavy Fog.

Special to The Advertiser. Windsor, Oct. 26.—Grouping its way through dense fog that overhung the lower Detroit river early this morning, the steamer E. A. S. Clarke, ore laden and down bound, was struck on starboard side about the smoke stack by freighter B. F. Jones, upbound with coal, and sank in a few minutes in 30 feet of water. The crew of 50 men was taken off in safety. Beyond a badly bent stem, the Jones was not believed seriously injured, and after making temporary repairs will be able to proceed.

The collision occurred at about 3 a.m. at a point nearly opposite the Great Lakes Engineering Works. At that hour the fog blanket had settled down thickly, and all vessels kept their whistles sounding continuously. Lookouts posted on both the Clarke and Jones say they were unable to see more than a few feet in any direction.

DROWNS IN WATER TROUGH. Canadian Press Despatch. Estevan, Sask., Oct. 26.—Alexander Bryson, aged 82 years, was found dead in a water trough on the farm of his son, west of Estevan, last night. It is believed the old man rode his horse to the trough to drink, and when the animal bent its head to the trough the rider fell off, stunning himself on the trough, and fell into the water.

MEN FAIL TO USE GOD-GIVEN GIFTS

Rev. W. E. Donnelly Conducts 50th Anniversary Service at Askin Street Church.

Rev. W. E. Donnelly of Exeter, preaching at the 50th anniversary golden jubilee of Askin street church Sunday school last night, applied the parable of the lost sheep to the practical life of today.

The subject of the sermon was "The Sleeping Giant." The text was that of the shepherd who left his flock of ninety and nine to seek the lost one.

The minister dwelt primarily with the failure of people to utilize their God-given gifts. He said that in each life there was 100 per cent of virtues. Of these some were latent. It was for men to seek out that which was lost of themselves.

To illustrate his point, Mr. Donnelly spoke of the stunted trees of the Arctic circle. The Norway pine grew only 18 inches in the far north. The stunted cold north stunted the trees. It was disappointed to see trees stunted. It was a greater disappointment to see lives stunted and non-productive.

He likened a stunted life to a king living in slavery, saying that a man should throw off the bonds that enslave him and so after the latent virtues of his being.

Men would never find the giant who slept in their lives until they went out to find him. A giant was not a man of flabby muscles and inactivity. No life could be stronger than its weaknesses, and the outstanding weaknesses of man was the lack of effort to master self-control, to find the missing sheep in himself, to make quick and accurate decisions in life, and so awaken the sleeping giant in himself.

Should Blaze New Trail. The bane of civilization of today was that men were not willing to get out and blaze new trails. They lacked initiative in life. People were willing to tramp the old paths which were cut for them. He would like to see people come to their pastors and say that they would like to try new ways of getting results, and blaze a new path in the wilderness with new ways.

Speaking of the qualities that go

to make great men, Rev. Mr. Donnelly spoke of generosity as being a quality always found in great men. A man could not be great and be stingy. No big man was stingy. Stinginess was associated with smallness and small men.

To be stingy is to crowd out the good points of life. This was carried to such an extent that people thought of themselves that they did of others. They were apt to emphasize self.

Self-Control Needed. Self-control was another thing that was to be cultivated if people would be 100 per cent. Many people looked upon temper as a slight and innocent weakness. Usually temper was an expression of a lack of self-control. People blew up like gasoline. The minister looked upon self-control as the greatest expression of the giant-hood of life.

Many men grew up like a northern pine, which showed the ravages of weather and fire. It was not sunny, it was shaggy and torn and broken. A real life should have its full orb, radiant with a wondrous light on every side.

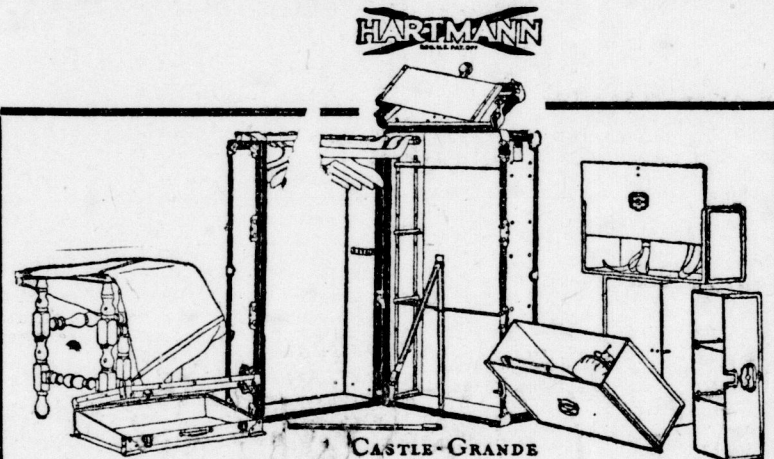
The weaknesses of man could be turned to strength. The speaker told of Moses in the wilderness. God had bade him pick up the writhing, loathsome snake. He had done so and it turned into a rod and a power in his hand. There were serpents in the lives of mortals which when under control become wands of sovereignty and forces of moral goodness.

The church was beautifully decorated with a profusion of flowers. Special music was prepared and a large orchestra and soloists were present to face a gathering which filled the church to overflowing.

RESUME PROBE TODAY OF TAX OFFICE SCANDAL

Canadian Press Despatch. Hamilton, Oct. 26.—The probe into affairs in the civic offices will be resumed by Judge Gould tomorrow afternoon in the council chamber. Assistant Tax Collector Griffith and City Auditor Dempster are still seriously ill and will be unable to testify. The probe likely will be completed this week. The charges against the citizens alleged to be implicated in the tax scandal will be heard before Magistrate Jelfs Tuesday.

ALGOMA FAVORS O. T. A. Canadian Press Despatch. Sault Ste. Marie, Oct. 26.—With two small polls to hear from, the vote in Algoma riding is: O. T. A., 3,345; government control, 2,472.



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